THE ORDINARY & CANON OF THE MASS

WITH THE PREFACES

According to the Rite of Saint Gregory the Great, Pope of Rome, and the Usage of the Western Rite Vicariate General of the Antiochian Orthodox Christian Archdiocese of North America

Revised Translation blessed for Use by Metropolitan PHILIP

May 2012

ORDINARY OF THE MASS

When the priest, having vested, approaches the altar, he makes the due reverence, and signs himself with the sign of the cross from forehead to breast, and says in the clear voice:

N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then with hands joined before his breast he begins the antiphon:

I will go unto the altar of God.

The ministers respond:

Even unto the God of my joy and gladness.

Then, alternately with the Ministers, he says the following:

¶ In Masses for the Dead, and in Masses of the Season from Passion Sunday to Holy Saturday exclusive, the Psalm **Give sentence** *is omitted together with* **Glory be** *and the repetition of the Antiphon. But after* **In the Name** *and* **I will go**, **Our help** *and* **I confess** *are said.*

Psalm 42, 1-6

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

M. **For thou art the God of my strength: why hast thou put me from thee, and why go I so heavily, while the enemy oppresseth me?**

P. **O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill and to thy dwelling.**

M. **And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.**

P. **Why art thou so heavy, O my soul: and why art thou so disquieted within me?**

M. **O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.**

P. **Glory be to the Father, and to the Son, and to the Holy Ghost.**

M. **As it was in the beginning, is now, and ever shall be: world without end. Amen.**

The Priest repeats the Antiphon:

℣. I will go unto the altar of God.

℟. Even unto the God of my joy and gladness.

The priest signs himself, saying:

℣. Our help is in the Name of the Lord:

℟. Who hath made heaven and earth.

Then, with hands joined, bowing profoundly, he makes the Confession.

I CONFESS to Almighty God, to Blessed Mary Ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word and deed, (he strikes his breast thrice saying) by my fault, by own my fault, by my most grievous fault. Wherefore I beg blessed Mary Ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray for me to the Lord our God.

The ministers respond saying:

ALMIGHTY God have mercy upon thee, forgive thee thy sins and bring thee to everlasting life.

℟. Amen.

The Priest says **Amen**, and stands erect.

The ministers repeat the Confession. And where the priest said **you, brethren**, the ministers say **thee, father**.

Then the priest, with joined hands, makes the absolution, saying:

ALMIGHTY God have mercy upon you, forgive you your sins, and bring you to everlasting life.

℟. Amen.

He signs himself with the sign of the cross, saying:

THE almighty and merciful Lord grant unto us pardon, absolution and remission of our sins.

℟. Amen.

And bowing he proceeds:

℣. Wilt thou not turn again and quicken us, O God?

℟. That thy people may rejoice in thee.

℣. O Lord, show thy mercy upon us.

℟. And grant us thy salvation.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

Extending and joining his hands, he says in the clear voice: **Let us pray**. And ascending the altar, he says in the secret voice:

TAKE away from us, we beseech thee, O Lord, our iniquities, that we may enter the holy of holies with pure minds. Through Christ our Lord. Amen.

Then, bowing with hands joined upon the altar, he says:

WE beseech thee, O Lord, by ✶✶[1] thy Saints (he kisses the altar in the middle) **whose relics are here, and of all thy Saints, that thou wouldest vouchsafe to forgive me all my sins. Amen.**

Then the celebrant, signing the book with the sign of the cross, begins the Introit. When the Introit is finished, with joined hands, the celebrant says alternately, with the ministers:

[1] Originally, "by the merits of thy Saints" ("per merita Sanctorum tuorum")

KÝRIE, eléison. Kýrie, eléison. Kýrie, eléison.

Christe, eléison. Christe, eléison. Christe, eléison.

Kýrie, eléison. Kýrie, eléison. Kýrie, eléison.

Then, in the midst of the Altar, extending and joining his hands, and bowing his head slightly, he says, if it is to be said, **Glory be to God on high**, and continues with joined hands. When he says, **we worship thee**, **we give thanks to thee**, **Jesus Christ** and **receive our prayer**, he bows his head; and at the end, when he says **with the Holy Ghost**, he signs himself from forehead to breast.

Glory be to God on high: And on earth peace, towards men of good will. We praise thee. We bless thee. We worship thee. We glorify thee. We give thanks to thee for thy great glory. O Lord God, heavenly king, God the Father almighty. O Lord, the only begotten Son, Jesus Christ. O Lord God, Lamb of God, Son of the Father. That takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of

the Father, have mercy upon us. For thou only art holy. Thou only art the Lord. Thou only, O Jesus Christ, with the ✠ Holy Ghost, art most high in the glory of God the Father. Amen.

Then he kisses the altar in the middle, and turning to the people, says:

℣. **The Lord be with you.**

℟. **And with thy spirit.**

Then he says: **Let us pray**, and the Collects, one or more as the order of the Office requires.

Then follow the Epistle, Gradual, and the Tract, or **Alleluia** with the Verse, or Sequence, as the season or quality of the Mass require.

These being ended, if it be a Solemn Mass, the Deacon places the book of the Gospels on the middle of the Altar, and the Celebrant blesses incense as above. Then the Deacon, kneeling before the Altar, says with joined hands:

CLEANSE my heart and my lips, Almighty God, who didst cleanse the lips of Isaiah the prophet with a live coal, so of thy gracious mercy vouchsafe to cleanse me that I may worthily proclaim thy Holy Gospel. Through Christ our Lord. Amen

Afterwards he takes the book from the Altar, and kneeling again, asks a blessing from the Priest, saying: **Bid, sir, a blessing.**

The priest answers:

The Lord be in thy heart and on thy lips, that thou mayest worthily and fitly proclaim his Gospel: In the Name of the Father, and of the ✠ Son, and of the Holy Ghost. Amen.

Having received the blessing, the Deacon kisses the hand of the Celebrant. And going with the other ministers, with the incense and the lights, to the place of the Gospel, he stands with joined hands, saying:

℣. **The Lord be with you.**

℟. **And with thy spirit.**

He announces:

The continuation (or **The beginning**) **of the holy Gospel according to** N.

He signs the book with the thumb of his right hand at the beginning of the Gospel which he is to read, then himself on the forehead, the mouth, and the breast. And while the ministers respond, **Glory be to thee, O Lord**, he censes the book thrice, then reads the Gospel with joined hands.

The Gospel ended, the Subdeacon carries the book to the Priest, who kisses the Gospel text, saying: **Through the words of the Gospel may our sins be blotted out**.

Then the Priest is censed by the Deacon.

If, however, the priest celebrates without deacon and subdeacon, when the book has been carried to the other corner of the altar, he bows in the midst, and with joined hands says, **Cleanse my heart**, as above. Then **Bid, Lord, a blessing. The Lord be in my heart and on my lips, that I may worthily and fitly proclaim his Gospel. Amen.**

Then, turning to the book, with hands joined he says: **The Lord be with you**, and then announces: **The continuation** (or **The beginning**) **of the holy Gospel according to** N. He signs the book with the thumb of his right hand at the beginning of the Gospel text which he is to read, then himself on the forehead, the mouth, and the breast. [Then he reads the Gospel as above.] When the Gospel is ended, the Minister responds: **Praise be to thee, O Christ**, and the Priest kisses the Gospel, saying: **Through the words of the Gospel** as above.

¶ In Masses of the Dead, **Cleanse my heart** is said, but a blessing is not asked, lights are not carried, and the Celebrant does not kiss the book.

Then, in the midst of the Altar, extending, raising, and joining his hands, he says, if it is to be said, **I believe in one God**, and proceeds with joined hands. When he says **God**, he bows his head to the Cross: which he does likewise when he says **Jesus Christ**, and **together is worshipped**. But at the words **and was incarnate**, he genuflects until **and was made man** has been said. At the end of the words **and the life of the world to come**, he signs himself with the sign of the Cross from forehead to breast.

I believe in one God: The Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God. Begotten of his Father before all worlds. God of God, Light of Light, very God of very God. Begotten, not made, being of one substance with the Father: by whom all things were made. Who for us men and for our salvation, came down from heaven. (Here he genuflects:) **And was**

incarnate by the Holy Ghost of the Virgin Mary: and was made man. And was crucified also for us: under Pontius Pilate he suffered and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven: and sitteth on the right hand of the Father. And he shall come again with glory, to judge both the quick and the dead: whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of life: who proceedeth from the Father. Who with the Father and the Son together is worshipped and glorified: who spake by the prophets. And I believe one holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the ✠ world to come. Amen.

Then he kisses the altar, and turning to the people says:

℣. **The Lord be with you.**

℟. **And with thy spirit.**

Then he says: **Let us pray**, and the Offertory.

Which having been said, if it is a Solemn Mass, the Deacon presents the Paten with the host to the celebrant. If it be a Low Mass, the priest himself takes the Paten with the host, which he offers, saying:

RECEIVE, O Holy Father, almighty and everlasting God, this spotless victim which I, thine unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences and negligences, and for all here present; as also for all faithful Christians, both living and dead, that to me and to them it may avail for salvation unto life everlasting. Amen.

Then, making a cross with the same Paten, he places the Host upon the Corporal. The Deacon ministers the wine, the Subdeacon the water in the Chalice (or if it be a Low Mass, the Priest pours in both). The Priest blesses the sign of the Cross the water to be mixed in the Chalice, saying:

¶ In Masses of the Dead, the following Prayer is said: but the water is not blessed.

O GOD, who didst wondrously create and yet more wondrously renew the dignity of human nature, grant that by the mystery of this water and wine we may be made co-heirs of his divinity, who vouchsafed to be

made partaker of our humanity, even Jesus Christ, thy Son our Lord, who with thee in the unity of the Holy Ghost, liveth and reigneth God; world without end. Amen.

Then he receives the Chalice, and offers it, saying:

WE offer unto thee, O Lord, the Chalice of salvation, beseeching thy clemency, that it may ascend in the sight of thy divine majesty as a sweet smelling savor, for our salvation and for that of the whole world. Amen.

Then he makes the sign of the cross with the Chalice, and places it upon the Corporal, and covers it with the Pall. Then, with hands joined upon the altar, he says, bowing slightly:

IN a humble spirit and with a contrite heart, let us be accepted of thee, O Lord; and grant that the sacrifice we offer this day in thy sight may be pleasing unto thee, O Lord God.

Standing erect, he extends his hands, raises them and joins them; and lifting his eyes to heaven and lowering them immediately, he says:

COME, O Sanctifier, almighty everlasting God, *(He blesses the Oblations:)* **and bl✠ess this sacrifice prepared for thy holy Name.**

Then, if he is celebrating solemnly, he blesses incense, saying:

THROUGH the intercession of blessed Michael the archangel standing at the right hand of the altar of incense, and of all His elect, may the Lord vouchsafe to bl✠ess this incense, and receive it as a sweet smelling savor. Through Christ our Lord. Amen.

Receiving the thurible from the deacon, he censes the Oblations, in the manner prescribed in the general rubrics, saying:

MAY this incense which Thou hast blest, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Then he censes the altar, saying:

PSALM 140:2-4

LET my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. Set a watch, O LORD, before my mouth, and keep the door of my lips. O let not mine heart be inclined to any evil thing; let me not be occupied in ungodly works.

While he returns the thurible to the deacon, he says:

THE Lord enkindle within us the fire of his love, and the flame of everlasting charity. Amen.

Afterwards, the priest is censed by the deacon. Then the priest washes his hands saying:

PSALM 25:6-12

I WILL wash my hands in innocency, O LORD, and so will I go to thine altar.

That I may show the voice of thanksgiving, and tell of all thy wondrous works.

LORD, I have loved the habitation of thy house, and the place where thine honor dwelleth.

O shut not up my soul with the sinners, nor my life with the bloodthirsty.

In whose hands is wickedness and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me and be merciful unto me.

My foot standeth right, I will praise the LORD in the congregations.

Glory be to the Father, and to the Son: and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ In Masses of the dead, and during Passiontide in Masses of the Season, **Glory be** is omitted.

Then bowing slightly, in the middle of the altar with hands joined upon it, he says:

Receive, O Holy Trinity, this oblation which we offer thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of blessed Mary ever Virgin, of blessed John the Baptist, of the Holy Apostles Peter and Paul, of these and of all the Saints; that it may avail to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we keep on earth. Through the same Christ our Lord. Amen.

Then he kisses the Altar, and turning to the people he extends and joins his hands, and says raising his voice a little:

Pray, brethren: that my sacrifice and yours may be acceptable to God the Father almighty.

The minister, or those near the altar, respond (otherwise the priest himself):

The Lord receive the sacrifice at thy (or **my**) **hands, to the praise and glory of his name, to our benefit also, and that of all his holy Church.**

The priest in the medium voice says: **Amen**.

Then with hands extended, immediately (without **Let us pray**) he adds the Secret Prayers. When these are ended, he says in the clear voice: **Throughout all ages of ages**.

Facing the altar he begins the Preface with both hands placed apart on the altar; and raises them a little when he says: **Lift up your hearts**. He joins them before his breast, and bows his head, when he says: **Let us give thanks unto our Lord God**.

Then he separates his hands, and holds them separated till the end of the Preface: which ended, he again joins them, and says, bowing: **Holy**. And when he says, **Blessed is he that cometh**, he stands erect and makes the sign of the Cross on himself from forehead to breast.

THE PREFACES

THE PREFACES WITH SOLEMN CHANT are to be used in all Masses of any Double or Semidouble Office, and in Votive Masses for a grave and at the same time public cause. They are never used in Masses of Simple rite, or in Votive Masses which are not for a grave and at the same time public cause. A Commemoration, however, or Octave, enjoying its own Preface, although according to the Rubrics it retains its right to it as regards the text, does not retain it as regards the solemn chant, unless such chant agrees with the Mass which is being celebrated.

THE PREFACES WITH FERIAL CHANT are to be used in all Masses of simple rite, and in Votive Masses, which are not for a grave and at the same time public cause. A Commemoration, however, or Octave, enjoying its own Preface, although according to the Rubrics it retains its right to it as regards the text, does not retain it as regards the solemn chant, unless such chant agrees with the Mass which is being celebrated. But if the ferial chant is to be used within the Octaves of the Nativity, Pascha, and Ascension, the prayers In communion and Which oblation (as below in the Canon) are said in all Masses, in which Commemoration of the Octave or Sunday within the Octave is not to be omitted.

PREFACES WITHOUT CHANT

THE PREFACE OF ADVENT

Ad libitum

THE ADVENT PREFACE may be said, at the option of the Priest (ad libitum): 1. In all Masses of the Season, until the Vigil of the Nativity of the Lord inclusive; 2. It may also be said on Feasts occurring in that Season which have no proper Preface.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God: Through Christ our Lord:

Whom thou, in thy mercy and faithfulness, hast promised as Savior to the lost race of man: with his truth to instruct the ignorant, with his holiness to justify the impious, and with his power to strengthen the infirm. Now that the time draweth nigh that he whom thou art to send should come, and the day of our deliverance shineth forth, with faith in thy promises, we rejoice with holy exultation.

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the hymn of thy glory, evermore praising thee, and saying:

Holy, Holy, Holy Lord God of hosts:
Heaven and earth are full of thy glory.
Hosanna in the highest.
Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

PREFACE OF THE NATIVITY OF THE LORD

The Preface of the Nativity is said: 1. In Masses of the Nativity of the Lord; of the Sunday within the Octave (even if it is to be resumed after January 1st); of a day within the Octave of the Nativity of the Lord; and of the Vigil of the Epiphany of the Lord; as also in Masses of the Circumcision of the Lord, of the Most Holy Name of Jesus, of the Most Holy Sacrament of the Eucharist, of the Transfiguration of the Lord, and of the Purification of the Blessed Virgin Mary. 2. It is said also, according to the Rubrics, in all Masses, which are celebrated within the Octave of the Nativity, including those which otherwise would have a proper Preface, provided that a Commemoration is made of the Octave or of the Sunday within the Octave, and that the Mass itself, or the Commemoration first made, does not require some other Preface of the divine Mysteries or Persons. 3. It is also said, according to the Rubrics, in all Masses in which Commemoration is made of one of the aforesaid Mysteries of Christ and the Blessed Virgin Mary, provided likewise that the Mass itself, or the Commemoration first made, does not require another Preface; and it is also said, according to the same rule, and apart moreover from its Commemoration, within a common Octave of any of the aforesaid Mysteries of Christ and the Blessed Virgin Mary, as also from January 2–4 inclusive, provided further that, if it is a question of sung and conventual Masses, there be no other sung or conventual Mass of the Season or Octave, or with Commemoration therefore, and provided that the Preface of the Season or Octave for the said three days of January has not been said in one of the sung or conventual Masses.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God:

Because through the mystery of the Word made flesh, the light of thy glory hath shone anew upon the eyes of our mind: that as we acknowledge God, made visible to man, we may through him be caught up to love of things invisible.

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the hymn of thy glory, evermore praising thee, and saying:

Holy, Holy, Holy &c.

Infra Actionem In communion proper, as below in the Canon. In the first Mass of the Nativity of the Lord is said: this most sacred night. Thereafter is always said: this most sacred day, until the Octave of the Nativity of the Lord inclusive, in all Masses which are celebrated of the Octave or of the Sunday within the Octave, or which have a Commemoration of either or both.

PREFACE OF THE EPIPHANY OF THE LORD

The Preface of the Epiphany is said: 1. In Masses of the Epiphany of the Lord, of the Sunday within the Octave and of the Octave Day of the Epiphany, as also in Masses of the Holy Family, even if they are to be celebrated within the Octave of the Nativity of the Lord; 2. It is said also, according to the Rubrics, in all Masses, which are celebrated within the Octave of the Epiphany, provided that a Commemoration be made of the Octave or of the Sunday within the Octave, and that the Mass itself, or the Commemoration first made, do not require another Preface; 3. It is said also, according to the Rubrics, in all Masses, which are celebrated with a Commemoration of the Holy Family, provided likewise that the Mass itself or the Commemoration first made do not require another Preface; and it is said, according to the same rule, and even apart from its Commemoration, within the common Octave of the Holy Family wherever celebrated, provided further, if it be a question of conventual Masses, that there be no other sung or conventual Mass of the Holy Family, or with Commemoration thereof, and provided that the Preface of the Octave has not been said in one of the sung or conventual Masses.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God:

Because that when thine only-begotten Son manifestly appeared in substance of our mortal nature, he restored us by the new light of his immortality.

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the hymn of thy glory, evermore praising thee, and saying:

Holy, Holy, Holy &c.

Infra Actionem In communion proper, as below in the Canon. And it is said throughout the Octave in all Masses, which are celebrated of the Octave or of the Sunday within the Octave, or which have a Commemoration of either or both.

PREFACE OF LENT

THE PREFACE OF LENT is said: 1. In Masses of the Season from Ash Wednesday until the Saturday within the fourth week of Lent inclusive; 2. It is said also, according to the Rubrics, in all Masses which are celebrated in that Season and which do not refer to any Feast or Mystery of the Lord, provided that the Mass itself or the Commemoration first made do not require another Preface.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God:

Who, by bodily fasting dost overcome vice, dost raise the mind, and dost bestow on us virtue and heavenly rewards: through Christ our Lord.

Through whom the Angels praise, the Dominations adore, the Powers fear thy Majesty. The Heavens and the heavenly Virtues, and the blessed Seraphim together sing thy praise with exultation. With whom, we beseech thee, bid that our voices also be admitted, humbly praising thee, and saying:

Holy, Holy, Holy Lord God of hosts:
Heaven and earth are full of thy glory.
Hosanna in the highest.
Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

PREFACE OF THE HOLY CROSS

THE PREFACE OF THE HOLY CROSS is said: 1. In Masses of the Season from Passion Sunday until Maundy Thursday inclusive: and in all Masses, even when celebrated within the Octave of the Nativity of the Lord, which are of the Holy Cross, the Passion of the Lord, or the Most Precious Blood of our Lord Jesus Christ; 2. It is also said, according to the Rubrics, in all Masses, in which a Commemoration is made of the Season or of any of the aforesaid Mysteries, provided that the Mass itself, or the Commemoration first made, do not require another Preface; and it is said, according to the same rule, and even apart from its Commemoration, within the common Octave of any of the aforesaid Mysteries wherever celebrated, provided further, that if it be a question of conventual Masses, there be no other conventual or sung Mass of the Octave, or with Commemoration thereof, and provided that the Preface of the Octave has not been said in one of the sung or conventual Masses.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God:

Who by the Tree of the Cross didst give salvation unto mankind: that whence death arose, thence life might rise again: and that he who by a tree overcame might also by a Tree be overcome: through Jesus Christ our Lord.

Through whom the Angels praise, the Dominations adore, the Powers fear thy Majesty. The Heavens and the heavenly Virtues, and the blessed Seraphim together sing thy praise with exultation. With whom, we beseech thee, bid that our voices also be admitted, humbly praising thee, and saying:

Holy, Holy, Holy Lord God of hosts:
Heaven and earth are full of thy glory.
Hosanna in the highest.
Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

PREFACE OF PASCHA

The Preface of Pascha is said: 1. In Masses of the Season from Holy Saturday until the Vigil of the Ascension of the Lord inclusive, and in the Masses of the Greater and Lesser Litanies; 2. It is also said, according to the Rubrics, in all Masses which are celebrated at this Season, provided that the Mass itself, or the Commemoration first made, do not require another Preface, and provided, if it be a question of sung and conventual Masses, that there be no other conventual or sung Mass of the Season, or with Commemoration thereof, and provided that the Preface of the Season has not been said in one of the sung or conventual Masses.

In the Mass of Holy Saturday is said chiefly on this night; but from the Feast of Pascha until the following Saturday inclusive, even in the Mass of the Greater Litanies, if it be celebrated within the Octave of Pascha with Commemoration thereof: chiefly on this day; otherwise, and moreover in the Mass of the Greater Litanies, if it be celebrated within the Octave of Pascha without Commemoration thereof: chiefly at this time.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times indeed glorify thee, O Lord:

But chiefly on this day (or, chiefly at this time) when Christ our Passover is sacrificed. For he is the very Lamb which hath taken away the sins of the world: Who by his death hath destroyed death, and by his rising again hath restored life.

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the hymn of thy glory, evermore praising thee, and saying:

Holy, Holy, Holy &c.

Infra Actionem In communion and Which oblation proper, as below in the Canon. It is thus said from Holy Saturday until Saturday in Paschal Week inclusive, in all Masses which are celebrated of the Octave, or which have a Commemoration thereof. But in the Mass of Holy Saturday infra Actionem is said: we celebrate this most sacred night.

PREFACE OF THE ASCENSION OF THE LORD

THE PREFACE OF THE ASCENSION is said: 1. In Masses of the Ascension of the Lord, of the Sunday within the Octave and of the Friday after the Octave of the Ascension; 2. It is also said, according to the Rubrics, in all Masses, which are celebrated within the said Octave, provided that Commemoration is made of the Octave or of the Sunday within the Octave, and that the Mass itself, or the Commemoration first made, do not require another Preface; and it is said, according to the same rule, even apart from its Commemoration, on the Friday after the Octave, provided further, that if it is a question of sung and conventual Masses, there be no other conventual or sung Mass of the Feria, or with Commemoration thereof, and provided that the Preface of the Ascension has not been said in one of the sung or conventual Masses.

Throughout all ages of ages. ℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God: Through Christ our Lord:

Who after his Resurrection manifestly appeared to all his disciples, and in their sight ascended up into heaven, that he might make us partakers of his Divinity.

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the hymn of thy glory, evermore praising thee, and saying:

Holy, Holy, Holy Lord God of hosts:
Heaven and earth are full of thy glory.
Hosanna in the highest.
Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

Infra Actionem In communion pro-per, as below in the Canon. And it is said throughout the Octave in all Masses, which are celebrated of the Octave or of the Sunday within the Octave, or which have a Commemoration of both or either.

PREFACE OF THE MOST BLESSED SACRAMENT

Ad libitum

The Preface of the Most Blessed Sacrament may be said, at the option of the Priest (ad libitum): 1. On the Feast of the Most Holy Body of Christ (Corpus Christi) and throughout its Octave, even on occurrent Feasts, if there be no proper Preface; 2. It may also be said in Votive Masses of the Most Blessed Sacrament.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God: Through Christ our Lord:

Who, having abolished the empty shadows of fleshly victims, commended his own Body and Blood as a sacrifice for us: that in every place may be offered to thy Name, that clean Oblation, which alone hath been pleasing unto thee. Wherefore, in this mystery of thine inscrutable wisdom and boundless charity, that very work which he accomplished upon the Cross, ceaseth not its wonderful operation, he himself offering, he himself the Oblation. Who inviteth us, made one Victim with him, to that sacred Banquet, in which he is received as our Food, the memory of his Passion is renewed, the mind with grace is filled, and a pledge of future glory is bestowed upon us.

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the hymn of thy glory, evermore praising thee, and saying:

Holy, Holy, Holy Lord God of hosts. &c.

PREFACE OF THE MOST SACRED HEART OF JESUS

THE PREFACE OF THE SACRED HEART OF JESUS is said: 1. In Masses of the Most Sacred Heart of Jesus; 2. It is said also, according to the Rubrics, in all Masses which are celebrated within the Octave of the Most Sacred Heart of Jesus, provided that a Commemoration is made of the Octave, and that the Mass itself, or the Commemoration first made, do not require another Preface; 3. It is said also, according to the Rubrics, in all Masses, which are celebrated with a Commemoration of the Most Sacred Heart of Jesus, provided likewise that the Mass itself, or the Commemoration first made, do not require another Preface.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God:

Who didst will that thine only-begotten Son, as he hung upon the Cross, should be pierced by the soldier's spear: that his Heart thus opened, the shrine of divine bounty, might pour forth upon us streams of mercy and of grace; and, burning with unceasing love for us, might likewise be a place of rest for the godly, and an abiding refuge of salvation for the penitent.

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the hymn of thy glory, evermore praising thee, and saying:

Holy, Holy, Holy Lord God of hosts:
Heaven and earth are full of thy glory.
Hosanna in the highest.
Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

PREFACE OF OUR LORD JESUS CHRIST THE KING

THE PREFACE OF OUR LORD JESUS CHRIST THE KING is said: 1. In Masses of our Lord Jesus Christ the King, even when they are celebrated within the Octave of the Nativity of the Lord; 2. It is also said, according to the Rubrics, in all Masses, which are celebrated with a Commemoration of Jesus Christ the King, provided that the Mass itself, or the Commemoration first made, do not require another Preface; and it is said, according to the same rule, and even apart from its Commemoration, within the common Octave of Jesus Christ the King wherever celebrated, provided further, that if it be a question of sung or conventual Masses, there be no other conventual or sung Mass of the Octave, or with Commemoration thereof, and provided that the Preface of the Octave has not been said in one of the sung or conventual Masses.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God:

Who didst anoint thine only-begotten Son, our Lord Jesus Christ, with the oil of gladness, to be a Priest for ever and the King of all the world: that, offering himself a spotless Victim and sacrifice of peace upon the altar of the Cross, he might accomplish the mysteries of the redemption of mankind: and making all creatures subject to his governance, might deliver up to thine infinite Majesty an eternal and universal kingdom: a kingdom of truth and life: a kingdom of sanctity and grace: a kingdom of justice, love and peace.

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the hymn of thy glory, evermore praising thee, and saying:

Holy, Holy, Holy Lord God of hosts. &c.

PREFACE OF THE HOLY GHOST

THE PREFACE OF THE HOLY GHOST is said: 1. In Masses of the Season from the Vigil of Pentecost until the following Saturday inclusive; and in Votive Masses of the Holy Ghost, even when they are celebrated within the Octave of the Nativity of the Lord: in which, however, outside the Vigil and Octave of Pentecost, the words as on this day are omitted; 2. It is also said, according to the Rubrics, in all Masses, which are celebrated on the Vigil and within the Octave of Pentecost, provided that Commemoration be made of the Vigil or of the Octave, and that the Mass itself, or the Commemoration first made, do not require another Preface; and it is said, according to the same rule, in Masses, in which Commemoration is to be made of the Holy Ghost.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God: Through Christ our Lord:

Who, ascending above all heavens and sitting at thy right hand, poured forth (as on this day) the promised Holy Ghost upon the sons of adoption. Wherefore with exceeding joy the whole round world exulteth.

The heavenly Virtues also and the Angelic Powers together sing the hymn of thy glory, evermore praising thee, and saying:

Holy, Holy, Holy Lord God of hosts:
Heaven and earth are full of thy glory.
Hosanna in the highest.
Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

Infra Actionem In communion and Which oblation proper, as below in the Canon. And it is said only from the Vigil of Pentecost until the following Saturday inclusive in all Masses, which are celebrated of the Vigil or the Octave, or with Commemoration of either.

PREFACE OF THE MOST HOLY TRINITY

THE PREFACE OF THE MOST HOLY TRINITY is said: 1. In Masses of the Most Holy Trinity, even when celebrated within the Octave of the Nativity of the Lord, of the greater Sundays of Advent, Septuagesima, Sexagesima, and Quinquagesima, and of the lesser Sundays, even when anticipated on Saturday, after the Octave of the Epiphany and Pentecost; excluding the Masses of any of the aforesaid Sundays resumed in the week, for in these, if there be no proper Preface of the Mass or the Office, even commemorated, the Common Preface is said; and likewise excluding the Mass of the 2nd and 3rd Sundays after Pentecost, in which, if the Commemoration of the Octave of Corpus Christi or of the Most Sacred Heart of Jesus is not to be omitted, the Preface of the respective Octave is used; 2. It is said also, according to the Rubrics, in all Masses, which are celebrated with a Commemoration of the Most Holy Trinity, or of any of the aforesaid Sundays, whether occurring or anticipated, provided that the Mass itself, or the Commemoration first made, do not require another Preface: and it is said, according to the same rule, even separately from its Commemoration, within the common Octave of the Most Holy Trinity, wherever celebrated, provided further, that if it be a question of sung and conventual Masses, there be no other conventual or sung Mass of the Octave, and provided that the Preface of the Octave has not been said in one of the sung or conventual Masses.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God:

Who with thine only-begotten Son and the Holy Ghost art one God, one Lord: not one only Person, but three Persons in one Substance. For that which by thy revelation we believe of thy glory, the same we believe of thy Son, the same of the Holy Ghost, without any difference or inequality. That in the confession of the true and everlasting Godhead, distinction in Persons, unity in Essence, and equality in Majesty may be adored.

Which the Angels and Archangels, the Cherubim also and Seraphim praise: who cease not daily to cry out, with one voice saying:

Holy, Holy, Holy
Lord God of hosts. &c.

PREFACE OF THE BLESSED VIRGIN MARY

The Preface of the Blessed Virgin Mary, outside of the Octave of the Nativity of the Lord, if the Commemoration of the said Octave or of the Sunday within the Octave is not to be omitted, and outside of the Feast and Octave of the Purification of the Blessed Virgin Mary, wherever celebrated, in which cases the Preface of the Nativity is said, as also outside the Vigils of the Blessed Virgin Mary, and outside the Masses of the Ferias of Advent,in which, if there be no proper Preface of any other Mass or Office, even commemorated, or of a common Octave, or for Vigils, even of the Season, the Common Preface is used, is said: 1. In Masses of the Blessed Virgin Mary; 2. It is said, also according to the Rubrics, in all Masses which are celebrated with a Commemoration of the Blessed Virgin Mary, and do not refer to any Feast or Mystery of the Lord, provided that the Mass itself, or the Commemoration first made, do not require another Preface; and it is said, according to the same rule, and even apart from its Commemoration, within a common Octave of the Blessed Virgin Mary, provided further that, if it be a question of sung and conventual Masses, there be no other conventual or sung Mass of the Octave, or with Commemoration thereof, and provided that the Preface of the Octave has not been said in one of the sung or conventual Masses.

And there is said moreover either And that on the Annunciation or Visitation or Assumption or Nativity or Presentation or Conception according to the name of the Feast. But in Masses of the Seven Sorrows is said: And that in the Transfixion. On other Feasts of the Blessed Virgin Mary is said: And that on the Festivity. In the Mass of Saint Mary on Saturday and in Votive Masses, in which a special Mystery has not been expressed, is said: And that in the Veneration.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God:

And that ** of blessed Mary ever-Virgin, we should praise, bless and magnify thee. Because by the overshadowing of the Holy Ghost she conceived thine only-begotten Son: and, the glory of her maidenhood yet abiding, shed forth upon the world the light eternal, even Jesus Christ our Lord.

Through whom the Angels praise, the Dominations adore, the Powers fear thy majesty. The Heavens and the heavenly Virtues and the

blessed Seraphim together sing thy praise with exultation. With whom, we beseech thee, bid that our voices also be admitted, humbly praising thee, and saying: Holy. &c.

PREFACE OF SAINT JOHN THE BAPTIST

Ad libitum

THE PREFACE OF SAINT JOHN THE BAPTIST may be said, at the option of the Priest (ad libitum), on the Feasts of Saint John Baptist and throughout their Octaves, even on occurrent Feasts, if there be no proper Preface; as well as in Votive Masses of the Saint.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God:

And that we should praise thy magnificence also in the blessed Forerunner, John the Baptist: Who, yet unborn, discerned the voice of the Lord's Mother; and yet enclosed in the womb, foretold with prophetic exultation the advent of man's salvation: Whose conception removed the barrenness of his mother, and whose birth loosed the tongue of his father: To whom, among all the Prophets, it was given not only to foretell but also to point out in very flesh the world's Redeemer: And, that the nature of water might receive the power to cleanse from sin those to be baptised therein, he washed in the flow of the Jordan he who is the Author of Baptism himself.

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the hymn of thy glory, evermore praising thee, and saying:

Holy, Holy, Holy Lord God of hosts. &c.

PREFACE OF SAINT JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY

The Preface of Saint Joseph, Spouse of the Blessed Virgin Mary, outside of the Octave of the Nativity of the Lord, in which, if the Commemoration of the Octave or of the Sunday within the Octave or of the Sunday within the Octave is not to be omitted, the Preface of the Nativity is used, is said: 1. In Masses of Saint Joseph, Spouse of the Blessed Virgin Mary; 2. It is said also, according to the Rubrics, in all Masses, which are celebrated with Commemoration of Saint Joseph, and which do not refer to any Feast or Mystery of the Lord, provided that the Mass itself, or the Commemoration first made, do not require another Preface; and it is said, according to the same rule, and even apart from its Commemoration, within the common Octave of Saint Joseph, provided further, if it be a question of sung and conventual Masses, that there be no other conventual or sung Mass of the Octave, or with Commemoration thereof, and provided that the Preface of the Octave has not been said in one of the sung or conventual Masses.

And in Votive Masses is said: And that in the Veneration.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God:

And that on the Festival (or in the Veneration) of blessed Joseph, we should, with due exaltation, praise, bless and magnify thee. For that he, being a just man, was given by thee for a Spouse to the Virgin Mother of God, a faithful and wise servant, made ruler over thy Household: that in the office of a father he should guard thine only-begotten Son, conceived by the overshadowing of the Holy Ghost, even Jesus Christ our Lord.

Through whom the Angels praise, the Dominations adore, the Powers fear thy majesty. The Heavens and the heavenly Virtues and the blessed Seraphim together sing thy praise with exultation. With whom, we beseech thee, bid that our voices also be admitted, humbly praising thee, and saying:

Holy, Holy, Holy. &c.

PREFACE OF THE HOLY APOSTLES

The Preface of the Holy Apostles, outside the Octave of the Nativity of the Lord, in which, if a Commemoration of the same Octave or of the Sunday within the Octave is not to be omitted, the Preface of the Nativity itself is used, also outside Vigils of the Apostles or Evangelists, in which if the proper Preface of another Mass or Office even if commemorated, or of a common Octave or of the Season be wanting, the common Preface is used: 1. In Masses of the Apostles or Evangelists and in a Mass of the Election and Enthronement of the Patriarch and their anniversaries; 2. It is said also, according to the Rubrics, in all Masses which are celebrated with a Commemoration of the Apostles or Evangelists themselves, or with a Commemoration of a Mass for the Patriarch as above mentioned and impeded on that day, and which are not of any Feast or Mystery of the Lord, provided that the Mass itself, or a Commemoration already made, do not demand another Preface.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation: that we, O Lord, should humbly entreat thee, that thou, the everlasting Shepherd, do not forsake thy flock: but through thy blessed Apostles keep it by thy continual protection. That it may be governed by those same rulers whom, in thy stead, thou hast appointed for thy work as shepherds of thy people.

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the hymn of thy glory, evermore praising thee, and saying:

Holy, Holy, Holy Lord God of hosts:
Heaven and earth are full of thy glory.
Hosanna in the highest.
Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

PREFACE OF ALL SAINTS AND HOLY PATRONS

Ad libitum

The Preface of All Saints and Holy Patrons may be said, at the option of the Priest (ad libitum): 1. On the Feast of All Saints, and throughout its Octave, even on occurrent Feasts, if there be no proper Preface; 2. On the Feasts of the Patron or Titular Saint of a proper church (except Angels), if there be no proper Preface; and in Votive Masses of the same.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God:

Who art glorified in the council of thy Saints, and in crowning their merits, crownest thine own gifts: Who offereth us an example in their conduct, fellowship in their communion, and succour in their intercession: That being compassed about with so great a cloud of witnesses, we might run with patience the race that is set before us, and together with them may receive the crown of glory that fadeth not away. Through Jesus Christ our Lord, by whose Blood we have entrance into the everlasting Kingdom.

Through whom the trembling Angels adore thy majesty, and all the choirs of the heavenly spirits together sing thy praise with exultation. With whom, we beseech thee, bid that our voices also be admitted, humbly praising thee and saying:

Holy, Holy, Holy Lord God of hosts:
Heaven and earth are full of thy glory.
Hosanna in the highest.
Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

PREFACE OF THE DEDICATION OF A CHURCH

Ad libitum

THE PREFACE OF THE DEDICATION OF A CHURCH may be said, at the option of the Priest (ad libitum), on the Feast of the Dedication of a Church and also on the Anniversary of the same, and throughout the Octave, even on occurrent Feasts, if there be no proper Preface.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God:

Who as the Giver of all good things dwellest in this House of Prayer built by human hands, and by thy unceasing operation dost sanctify the Church which thou thyself hast founded. For this is the true House of Prayer, of which these visible buildings are but the figures. This is the Temple of the habitation of thy glory, the throne of unchanging truth, the sanctuary of everlasting love. This is the Ark which bringeth us, who are delivered from the deluge of the world, into the haven of salvation. This is the beloved and only Bride which Christ hath purchased with his Blood and quickened by his Spirit; in whose bosom we, who have been regenerated by thy grace, are fed with the milk of the Word, are strengthened with the Bread of Life, and are comforted by the help of thy mercy. This is that Bride that contendeth faithfully on earth, being holpen by her Bridegroom, and being crowned by him, rejoiceth triumphant forever in heaven.

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the hymn of thy glory, evermore praising thee, and saying:

Holy, Holy, Holy. &c.

THE COMMON PREFACE

THE COMMON PREFACE is said, according to the rubrics: 1. In all Masses which have no proper Preface, and in which the Preface of some commemorated Mass of Office, or of a common Octave, or of the Season occurring, is not to be used; 2. In Masses of the Dedication of a Church and of any other Feast or Mystery of the Lord, celebrated in any place, which lacks a proper Preface, in which Masses the Preface is never used of the Season of Lent or of any commemorated Office or Octave, which is not of the Lord himself; 3. In Masses of the Ferias of Advent and of the Vigil of the Nativity of the Lord falling outside Sunday, if a Commemoration of the Blessed Virgin Mary is to be made, and there is no proper Preface belonging to some other commemorated Mass or Office.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God: Through Christ our Lord.

Through whom the Angels praise, the Dominations adore, the Powers fear thy majesty. The Heavens and the heavenly Virtues and the blessed Seraphim together sing thy praise with exultation. With whom, we beseech thee, bid that our voices also be admitted, humbly praising thee, and saying:

Holy, Holy, Holy Lord God of hosts:
Heaven and earth are full of thy glory.
Hosanna in the highest.
Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

PREFACE OF THE DEAD

THE PREFACE OF THE DEAD is said in all Masses of the Dead.

Throughout all ages of ages.
℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Lift up your hearts.
℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.
℟. It is meet and right and right so to do.

It is very meet, right, just and availing unto salvation, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God: Through Christ our Lord:

In whom hath shone forth unto us the blessed hope of the resurrection: that they who bewail the certain condition of their mortality may be consoled by thy promise of immortality to come. For the life of thy faithful people, O Lord, is changed, not taken away: and at the dissolution of the tabernacle of this earthly sojourning, a dwelling-place eternal is made ready in the heavens.

And therefore with Angels and Archangels, with Thrones and Dominations, and with all the company of the heavenly host, we sing the hymn of thy glory, evermore praising thee, and saying:

Holy, Holy, Holy Lord God of hosts:
Heaven and earth are full of thy glory.
Hosanna in the highest.
Blessed is he that cometh in the Name of the Lord.
Hosanna in the highest.

CANON OF THE MASS

The Preface being ended, the priest, extending, slightly raising and joining his hands, raises his eyes to heaven, and immediately lowers them. Bowing profoundly before the altar with his hands placed upon it, he says (in the secret voice):

HEREFORE, most merciful Father, we humbly pray and beseech thee through Jesus Christ, thy Son, our Lord, *He kisses the altar, and, with hands joined before his breast, says:* **that thou accept and bless** *He signs thrice over the host and Chalice together saying:* **these ✠ gifts, these ✠ offerings, these ✠ holy spotless sacrifices,** *With extended hands he continues:* **which we offer thee in the first place for thy holy Catholic Church, that thou vouchsafe to keep her in peace, to guard, unite and govern her through-out the whole world: together with thy servant** *N.* **our Metropolitan, and** *N.* **our Bishop, and all the Orthodox who uphold the Catholic and Apostolic Faith.**

REMEMBER, O Lord, thy servants and handmaids *N.* **and** *N.***,** *he joins his hands and prays a while for those for whom he intends to pray. Then with hands extended, he continues:* **and all here present, whose faith and devotion are known and manifest unto thee, for whom we offer, or who themselves offer to thee, this sac-**

rifice of praise for themselves and those belonging to them, for the redemption of their souls, for the hope of their health and welfare, and who pay their vows to thee, the eternal, living and true God.

Infra Actionem

Proper feasts, p. 34.

IN communion with, and venerating first, the memory of the glorious and Ever Virgin Mary, Mother of our God and Lord Jesus Christ: and also of thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddæus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints, through whose ** [2] prayers grant that in all things we may be guarded by the help of thy protection. *He joins his hands.* Through the same Christ our Lord. Amen.

Holding his hands spread out over the oblations, he says:

WE therefore pray thee, O Lord, mercifully to accept this offering of our service and that of all thy family: Order our days in thy peace, and bid us to be delivered from eternal damnation and to be numbered in the flock of thine elect. *He joins his hands.* Through Christ our Lord. Amen.

Nativity and Pentecost, p. 34.

[2] The Latin text (5th century): "**merits and prayers**" (meritis precibusque).

On the NATIVITY OF THE LORD, and in all Masses throughout the Octave, inclusive:

IN communion with, and celebrating the most sacred day (most sacred night), whereon the undefiled virginity of blessed Mary brought forth the Savior to this world: and moreover venerating first, the memory of the same glorious ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ: †

On the EPIPHANY OF THE LORD, and in all Masses throughout the Octave, inclusive:

IN communion with, and celebrating the most sacred day, whereon thine only-begotten Son, co-eternal with thee in thy glory, visibly appeared in the body, in the true substance of our flesh: and moreover venerating first, the memory of the same glorious ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ: †

On the RESURRECTION OF THE LORD, from Holy Saturday until the Saturday in White, inclusive:

IN communion with, and celebrating the most sacred day (most sacred night) of the Resurrection of our Lord Jesus Christ according to the flesh: and moreover venerating first, the memory of the same glorious ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ: †

On the ASCENSION OF THE LORD, and in all Masses throughout the Octave, inclusive:

IN communion with, and celebrating the most sacred day, whereon our Lord, thine only-begotten Son, set at the right hand of thy glory the substance of our frailty united to himself: and moreover venerating first, the memory of the same glorious ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ: †

On PENTECOST, from the Vigil until the following Saturday, inclusive:

IN communion with, and celebrating the most sacred day of Pentecost, whereon the Holy Spirit appeared to the Apostles in tongues innumerable: and moreover venerating first, the memory of the glorious ever-Virgin Mary, Mother of the same our God and Lord Jesus Christ: †

† AND also of thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddæus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints, through whose ** [3] prayers grant that in all things we may be guarded by the help of thy protection. He joins his hands. Through the same Christ our Lord. Amen.

Holding his hands spread out over the oblations, he says:

WE therefore pray thee, O Lord, mercifully to accept this offering of our service and that of all thy family:

On the Feasts of PASCHA and PENTECOST only and throughout their Octaves, inclusive:

Which we offer unto thee on behalf also of these whom thou hast vouchsafed to regenerate by water and the Holy Ghost, granting them the remission of all their sins:

ORDER our days in thy peace, and bid us to be delivered from eternal damnation and to be numbered in the flock of thine elect. He joins his hands. Through Christ our Lord. Amen.

[3] The Latin text (5th century): "**merits and prayers**" (meritis precibusque).

WHICH offering, we beseech thee, O God, He signs thrice over the oblations to ble✠ss, ap✠prove, ra✠tify, make reasonable and acceptable in every way; He signs once over the host, that it may become for us the Bo✠dy and once over the Chalice and Blo✠od of thy most beloved Son, He joins his hands, our Lord Jesus Christ.

WHO, the day before he suffered, He takes the host, took bread into his holy and venerable hands He raises his eyes to heaven, and with his eyes lifted up to heaven unto thee, God, his almighty Father, He bows his head, giving thanks unto thee, He signs over the host, he bles✠sed, brake and gave it to his disciples, saying: Take and eat, ye all, of this,

Holding the host with both hands between the thumbs and forefingers, he utters the words of consecration in a the secret voice distinctly and attentively over the host, and at the same time over all, if more are to be consecrated.

FOR THIS IS MY BODY.

Having uttered these words, he immediately adores the consecrated host by genuflecting. He rises, shows It to the people, replaces It upon the corporal, and again adores by genuflecting. From henceforth he does not separate his thumbs and forefingers, except when the host is to be handled, till after the ablution of his fingers.

Then, having uncovered the Chalice, he says:

IN like manner after he had supped, he takes the Chalice in both hands, taking also this

excellent chalice into his holy and venerable hands, he bows his head, **again giving thanks unto thee,** holding the Chalice in his left hand, he signs over it with his right, **he bles✠sed it, and gave it to his disciples saying: Take and drink, ye all, of this,**

He utters the words of consecration over the Chalice, attentively, continuously and in the secret voice, holding the Chalice slightly raised.

FOR THIS IS THE CUP OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

Having uttered these words, he sets down the chalice upon the corporal, and says in the secret voice:

As oft as ye shall do these things, ye shall do them in remembrance of me.

He adores by genuflecting, rises, and shows It to the people, sets it down, covers it, and again adores by genuflecting. Then with hands extended he says:

WHEREFORE, O Lord, we thy servants, as also thy holy people, calling to mind the blessed Passion of the same Christ, thy Son our Lord, his Resurrection from the dead and glorious Ascension into heaven, offer unto thy most excellent majesty of thy gifts bestowed upon us He joins his hands, and then signs thrice over the host and Chalice together,

saying: **a pure ✠ Victim, a holy ✠ Victim, a spotless ✠ Victim,** he signs once over the host, saying: **the holy ✠ bread of eternal life,** and once over the Chalice, saying: **and the chalice ✠ of everlasting salvation.**

With extended hands he proceeds.

UPON which vouchsafe to look with a favorable and serene countenance, and to accept them as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered unto thee, a holy sacrifice, a spotless Victim.

AND we beseech thee, O Lord, to send down thy Holy Spirit upon us and upon these offerings, he signs once over the host: **that he would make this bread the precious Bo✠dy of thy Christ, and that which is in this cup** he signs once over the Chalice: **the precious Blo✠od of thy Son our Lord Jesus Christ,** he signs once over the host and Chalice together: **changing them ✠ by thy Holy Spirit.**

He adores by genuflecting, rises, and then, again bowing profoundly, with hands joined upon the altar, he says:

WE humbly beseech thee, almighty God, to command that these things be borne by the hands of thy holy Angel to thine altar on high, into the pres-

ence of thy divine majesty, that so many of us he kisses the altar, as shall partake at this altar of the most sacred he joins his hands, and signs once over the host, and once over the Chalice, Bo✠dy and Blo✠od of thy Son, he signs himself, saying: may be filled with all heavenly benediction and grace. He joins his hands. Through the same Christ our Lord. Amen.

BE mindful also, O Lord, of thy servants and handmaids N. and N., who are gone before us with the sign of faith, and who rest in the sleep of peace. He joins his hands and prays a while for those departed for whom he intends to pray; then with hands extended, he proceeds: To them, O Lord, and to all who rest in Christ, grant we pray thee a place of refreshment, light and peace. He joins his hands, and bows his head, saying: Through the same Christ our Lord. Amen.

He strikes his breast with his right hand, raises his voice slightly, saying:

TO us sinners also, With hands extended as before, he proceeds in the secret voice: thy servants, confiding in the multitude of thy mercies, grant some lot and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy saints, into whose

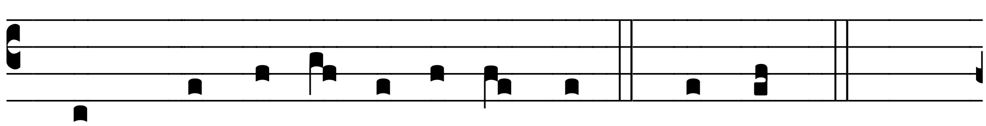
company we pray thee of thy mercy to admit us, not weighing our merits, but granting us forgiveness. He joins his hands. **Through Christ our Lord.**

BY whom O Lord, thou dost ever create, He signs over the host and Chalice together, saying: **san✠ctify, quic✠ken, ble✠ss and bestow upon us all these good things.**

He uncovers the Chalice, genuflects, and takes the host between the thumb and forefinger of his right hand: and holding the Chalice with his left, he signs with the host thrice from lip to lip of the Chalice, saying:

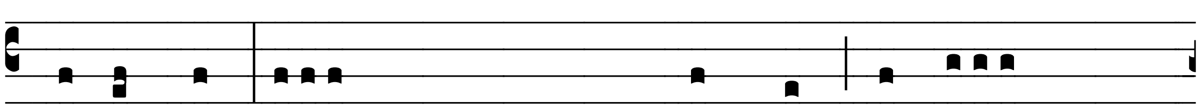
FOR by ✠ him, and with ✠ him, and in ✠ him is to thee, He signs with the host itself between himself and the Chalice saying: **God the Father ✠ almighty, in the unity of the Holy ✠ Ghost,** elevating the Chalice slightly with the host, he says: **all honor and glory:**

He replaces the host, covers the Chalice with the Pall, genuflects, rises and says in an audible voice, or sings:

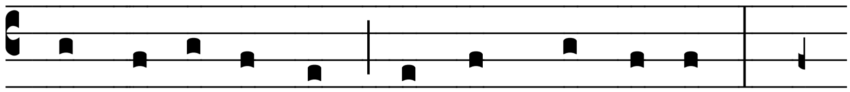


Through-out all a - ges of a - ges. ℟. **A-men.**

He joins his hands:

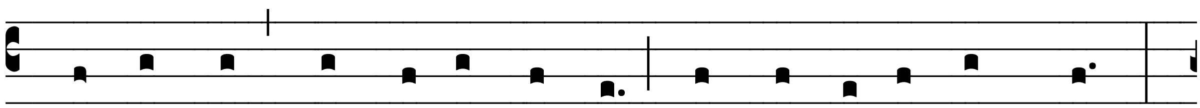


Let us pray. Instructed by saving pre-cepts and following di

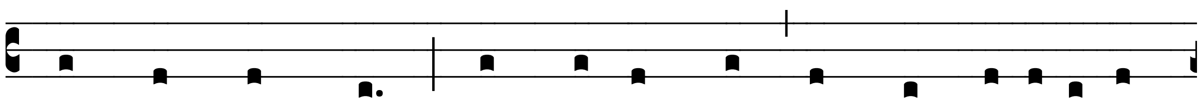


vine in-sti-tu-tion, we are bold to say:

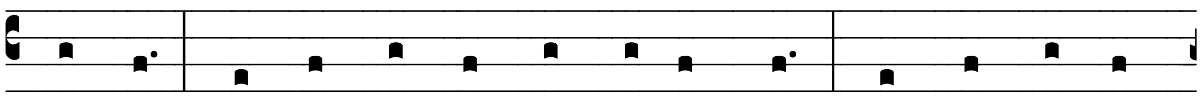
He extends his hands:



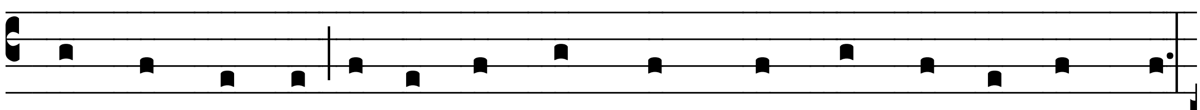
Our Fa-ther, who art in hea-ven: Hal-low-ed be thy Name,



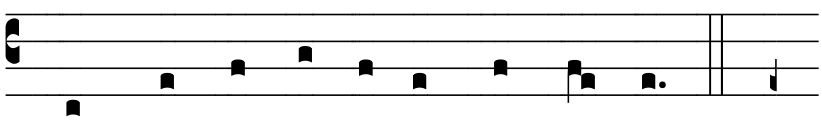
Thy king-dom come: Thy will be done, on earth as it is in



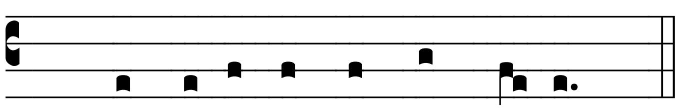
hea-ven. Give us this day our dai-ly bread: And for-give us



our tres-pass-es, as we for-give those who tres-pass a-gainst us.



And lead us not in-to temp-ta-tion.



℟. But de-li-ver us from e- vil.

The priest says in the secret voice: Amen.

Then he takes the Paten between the fore and middle fingers of his right hand, and holding it upright upon the altar, says the secret voice:

DELIVER us, we beseech thee, O Lord, from all evils, past, present, and to come: and at the intercession of the

blessed and glorious Ever Virgin Mary, Mother of God, with thy blessed Apostles Peter and Paul, and with Andrew and all thy Saints, *He makes the sign of the Cross on himself with the Paten, from forehead to breast:* **graciously give peace in our days,** *He kisses the Paten:* **that aided by the help of thy loving-kindness, we may both be ever free from sin and safe from all disquietude.**
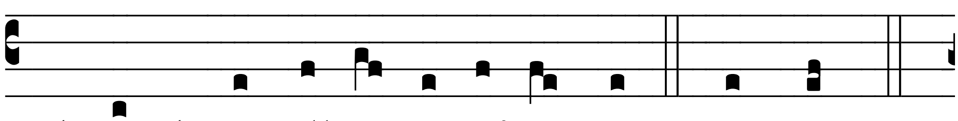
He puts the Paten under the host, uncovers the Chalice, genuflects, rises, takes the host, and holding It with both hands over the Chalice, breaks It in the middle, saying:

Through the same Jesus Christ, thy Son our Lord

He places the half which he holds in his right hand on the Paten. Then from the part which remains in his left hand, he breaks a particle, saying:

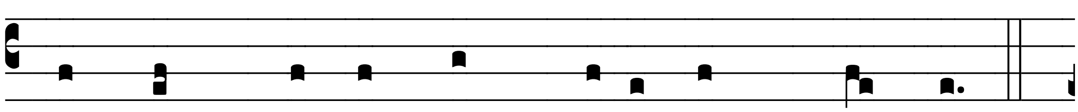
who with thee in the unity of the Holy Ghost, liveth and reigneth, God,

He joins the other half, which he holds in his left hand, to the half laid upon the Paten, and retaining the small particle in his right hand over the Chalice, which he holds with his left by the knob below the cup, he says in an audible voice, or sings:

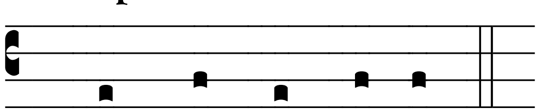


Through-out all a - ges of a - ges. ℟. A-men.

With the particle Itself, he signs thrice over the chalice saying:



The peace ✠ of the Lord ✠ be al-ways ✠ with you.



℟. And with thy spi-rit.

He puts the same particle into the Chalice saying in the secret voice:

MAY this commixture and consecration of the Body and Blood of our Lord Jesus Christ be for us who receive it unto life eternal. Amen.

He covers the Chalice, genuflects, rises, and bowing to the sacrament, joins his hands, and strikes his breast thrice, says in an audible voice:

O LAMB of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace.

¶ In Masses of the Dead, **Have mercy upon us** is not said, but in its place is said: **Grant them rest**, and the third time is added **everlasting**.

¶ Also, in Masses of the Dead, the Pax is not given, or is the following Prayer said.

Then, bowing with hands joined upon the Altar, he says in the secret voice the following Prayers:

O LORD Jesus Christ, who saidst to thine Apostles: Peace I leave with you, my peace I give unto you: regard not my sins, but the faith of thy Church; and vouchsafe to grant her peace and unity according to thy will. Who livest and reignest, world without end. Amen.

If the Pax is to be given, he kisses the Altar, and giving the Pax, says: **Peace be to thee.** ℟. **And with thy spirit.**

O LORD Jesu Christ, Son of the living God, who by the will of the Father, and the cooperation of the Holy Ghost, hast through thy death given life unto the world: deliver me by this thy most sacred Body and Blood from all mine iniquities and from every evil: and make me ever to cleave unto thy commandments, and suffer me never to be separated from thee:, who with the same God the Father and the Holy Ghost,

livest and reignest God, world without end. Amen.

LET the partaking of thy Body, O Lord Jesu Christ, which I, unworthy presume to receive, turn not to my judgment and condemnation: but of thy goodness let it avail unto me for protection of soul and body, that I may receive thy healing, who with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

He genufects, rises and says:

I WILL receive the bread of heaven, and call upon the name of our Lord.

Then bowing slightly, he takes both parts of the host between the thumb and forefinger of his left hand, and places the Paten between the same forefinger and the middle finger, and striking his breast three times with his right hand, he says thrice, devoutly and humbly, raising his voice slightly:

LORD, I am not worthy: and he proceeds in the secret voice: **that thou shouldest come under my roof, but speak the word only and my soul shall be healed.**

After signing himself with his right hand with the host over the Paten, he says:

THE Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

And bowing, he reverently takes both parts of the host. After consuming It, he places the Paten down upon the Corporal, and raising himself, joins his hands, and is still for a short time in meditation on the Most Holy Sacrament. Then he uncovers the Chalice, genuflects, collects the fragments, if there be any, and cleanses the Paten over the Chalice, saying meanwhile:

WHAT reward shall I give unto the Lord for all the benefits he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord. I will call upon the Lord which is worthy to be praised, so shall I be safe from mine enemies.

He takes the Chalice in his right hand and signing himself with it, says:

THE Blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Holding the Paten under the Chalice with his left hand, he reverently receives the Blood with

the particle. Having received It, if there be any to be communicated, let him communicate them before he purify himself.

The Order for Administering Holy Communion

If there are any to be communicated, the priest shall genuflect and place the consecrated particles in a Ciborium, or if there are few to be communicated, on the Paten, unless from the beginning they had been placed in a Ciborium or another Chalice. If the priest will administer communion from the Reserved Sacrament, he opens the tabernacle and genuflects; takes out the Ciborium and places it upon the corporal.

Meanwhile the minister spreads out the linen or white veil for the communicants, and makes the confession for them saying: **I confess to Almighty God, etc.** Then the priest again genuflects, and with joined hands, turning to the people (taking care not to turn his back upon the Sacrament) at the Gospel side says:

Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

℟. Amen.

He signs those who are to be communicated with his right hand in the form of a Cross., saying:

The almighty and merciful Lord grant unto us pardon, absolution and remission of our sins.

℟. Amen.

Then he turns to the Altar, genuflects, and with his left hand takes the Ciborium; and with his right hand takes one particle, which he holds between his thumb and forefinger slightly raised above the Ciborium: and turning to the people in the midst of the Altar, he says in the clear voice:

Behold the Lamb of God; behold Him who taketh away the sins of the world.

Then these words, repeating them thrice:

Lord, I am not worthy that thou shouldest come under my roof, but speak the word only and my soul shall be healed.

He returns to the altar. If other prayers are permitted by the Ordinary, then he waits until they are ended.

Then he proceeds to administer Communion. If they are to communicate, he first communicates the Sacred Ministers, and then other priests and clerics in choir. (Priests and Deacons shall wear a stole either of white color or of the same color as the administering Priest wears.) And last of all, he proceeds to communicate the others, beginning with those on the Epistle side.

If the Body and Blood of Christ are to be administered by intinction, then the priest, when giving the Sacrament to each one, intincts the Host into the Chalice; then makes with It the sign of the Cross over the chalice, and places It on the tongue of each communicant while saying:

The Body and Blood of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

However, if both kinds are to be administered separately, the Priest, when giving the Body, makes with It the sign of the Cross over the Ciborium, and places It on the tongue of each communicant while saying:

The Body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen

And then, while administering the Chalice to each communicant, shall say:

The Blood of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

Afterwards he says:

GRANT, O Lord, that what we have taken with our mouths, we may receive in purity of heart, and let this temporal gift avail for our healing unto life eternal.

Meanwhile he presents the Chalice to the minister, who pours in a little wine, wherewith he purifes himself. Then he continues:

LET thy Body, O Lord, which I have taken, and thy Blood, which I have drunk, cleave unto my members; and grant that no stain of sin may remain in me, whom thou hast refreshed with these pure and holy sacraments. Who livest and reignest, throughout all ages of ages. Amen.

He washes and wipes his fingers, and takes the ablution. Then he wipes his mouth and the Chalice. After folding the Corporal, he covers the Chalice and places it on the altar as before. Then he proceeds with the Mass.

[Then the celebrant, standing with hands joined, reads the Communion Antiphon. Afterwards, again with hands joined before his breast, he goes to the midst of the altar, kisses the altar and turns toward the people, and says:

℣. **The Lord be with you.**

℟. **And with thy spirit.**

Then, turning back to the book, he says, **Let us pray** and says the Post-Communion Collect in the same manner, number and order as Collects at the beginning of the Mass.]

Having said after the last Prayer, [again kissing the altar, he turns toward the people and says]:

℣. **The Lord be with you.**

℟. **And with thy spirit.**

Then, as the quality of the Mass require, he shall say:

Ite, Missa est.

Or:

Benedicámus Domino

℟. **Deo grátias.**

(Or, he may use this dismissal: **Depart in peace** or **Let us bless the Lord.** ℟. **Thanks be to God.**)

In Masses of the Dead, he shall say:

Requiescant in pace.

(Or he may say: **May they rest in peace.**)

℟. **Amen.**

In Paschaltide, that is, from the Mass of Holy Saturday to the Saturday in White, inclusive, in Masses of the Season, he shall say:

Ite, Missa est, alleluia, alleluia.

℟. **Deo grátias.**

(Or, he may say: **Depart in peace, alleluia, alleluia.** ℟. **Thanks be to God, alleluia, alleluia.**)

Having said the dismissal, the Priest bows before the midst of

the altar, and with hands joined thereon, says in the secret voice:

LET this my bounden duty and service be pleasing to thee, O holy Trinity: and grant; that the sacrifice, which I, unworthy, have offered before the eyes of thy majesty, may be acceptable to thee, and through thy mercy obtain thy gracious favor for me and all for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the Altar. And raising his eyes, extending, raising, and joining his hands, and bowing his head to the Cross, he says:

Almighty God bless you: And turning to the people, blessing them once only, even in solemn Masses, he proceeds: **the Father, the Son, ✠ and the Holy Ghost.** ℟. **Amen.**

¶ In Pontifical Masses, the Blessing is threefold, as ordered in the Pontifical.

¶ In Masses of the Dead, the Blessing is not given, but having said **Requiéscat in pace**, and **Let this my bounden duty**, he kisses the Altar and reads the Gospel of Saint John.

Then the Priest, at the Gospel corner, says with hands joined:

℣. **The Lord be with you.**

℟. **And with thy spirit.**

And signing with the sign of the Cross first the altar or the book, then himself on forehead, mouth, and breast, he says:

✠ **THE beginning of the Holy Gospel according to John.**

Or, if another Gospel is to be read, **The Continuation of the holy Gospel according to** N.
℟. **Glory be to thee, O Lord.**

He proceeds with hands joined:

JOHN 1.1-14

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made; in him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might be-

lieve. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *He genuflects saying:* and the Word was made flesh, *And rising proceeds:* and dwelt among us; and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

When the Gospel of Saint John has ended, as he departs from the altar, he says, for the Act of Thanksgiving, the antiphon Let us sing *with the rest.*